



Ramona Nez, new TMF President

TMF Elections

Woman to head TMF

Ramona Nez, a Navajo Indian, has just been elected the first woman president of the Tribe of Many Feathers. This is not the first elected office won by Miss Nez as she was student body president of Chinle High School in Arizona from 1972 to 1973. She graduated from her high school with honors and is presently a BYU Sophomore majoring in English, seeking a pre-law degree.

Ramona is the sixth child in a family of five boys and three girls, and attributes a great deal of her success to her parents.

The newly elected President has expressed that the "new team" will bring unity among the TMF Council and its members, both physically and spiritually. There

are many goals the new Executive Council will be aiming for such as seeking out people to be on committees, which each Vice President will be forming, and expanding the TMF Council with executive assistants, publishing a monthly calendar of events, a successful Indian Week, and involving all Indians on campus in TMF.

Perhaps the strongest desire of Ramona is that the Executive Council and all TMF members

cooperate and work together to achieve a successful spiritual year.

The new Executive Council consists of the following Vice-Presidents: LeRoy Chavez, Academics; Gary Manual, Sports; Charles Stewart, Current Indian Affairs; Lora Locklear, Finance; Bessie Spencer, Culture; Ronda Tosse, Social; Wanda Manning, Publications; Sam Canyon, Standards; Tony Schuerch, Graduate Assistant; and the faculty advisor, Bro. William Fox.

Funding available for Spring Term

Larry Gneiting, director of financial aids, recently announced the availability of funds for spring term.

"Many students have expressed a desire to attend Spring Term but did not want to make a final decision until they knew what funds were available," stated Bro. Gneiting.

"We have contacted a number of the agencies and have been informed that funds are still available and we have been encouraged to submit applications for these funds as soon as possible," he continued.

A number of firm commitments in reply to Needs Analysis sent off

last month have been received. In some cases the funding has already arrived.

In addition to grants available through the Department of Indian Education, funds from outside sources are now available to supplement these monies. Students who are unable to receive funding from their agencies are eligible for these grants.

"We would like to emphasize that there is funding available and encourage all students who would like to attend Spring Term to register now," Bro. Gneiting stressed.

South of the border tour set for June 21

Twenty-two members of the Lamanite Generation will take their variety and cultural show on an eight-week performing tour of Mexico and Central and South America beginning June 21. Included on the tour will be shows in Mexico, Guatemala, El Salvador, Costa Rica, Panama, Colombia, Ecuador, Peru, Bolivia, Paraguay, Uruguay, Brazil, Argentina and Venezuela. Accompanying the group will be Janie Thompson, director of the Lamanite Generation, Steve Allen, tour manager, and his wife Nancy; Bob Fitch, director of University Programs, and his wife Kathy; and Erasmo Fuentes, former BYU student who plays

the guitar.

Cast and crew members include Henri Headdress, president; Chuck Blake, Al Armenta, Tony McCabe, LeRoy Chavez, Ken Sekaquaptewa, Carnes Burson, Joel Clark, Gary Louis, Mark Gaudette, Zeke Sanchez, Millie Cody, Martha Chavez, Cynthia Stewart, Deanna Crowfoot, Jan Gutierrez, Alberta Mazze, Ginger Lei Kaanapu, Susan Seneca, Binner Jones, Jessica Rojas, and Rayemalette Boots.

The group will perform on television in 13 of the 14 countries, including national network TV, Rade-Globo in Rio de Janeiro.

Highlighting the tour will be visits to the Indian capitals of most of the countries, including Cuzco, Peru (Inca), Quetzaltenango, Guatemala (Mayan), and Otavalo, Ecuador. The "Generation" will perform in village squares and market places, as well as national theaters and opera houses, highlighted by the guilded Teatro Nacional in San Juan, Costa Rica, and the Teatro Solis in Uruguay.

The group will begin rehearsals and vocal tapings for TV on June 1. Their first performances will be in Oklahoma City on June 21 prior to flying south of the border. They will return to the United States on August 15.



Indian beauties

Contestants vying for Miss Indian BYU 75-76 pose with Millie Cody, Miss Indian BYU 74-75. Left to right: Irene Burns, Navajo; Cynthia Stewart, Lunheer; Deanna Crowfoot, Blackfoot-Saultaux; Millie Cody; Sandra Rambler, Apache; Bessie Spencer, Navajo; Helen Buck, Navajo; Alberto Mazze, Navajo; Deanna Goodbear, Hidatsa-Mandan; Not pictured is Lenora Yazzie, Navajo.

Co-ed to speak at high school commencement EDA approves grant

Glenna Jenks, a junior majoring in Early Childhood Education, has been selected to be the Commencement speaker at the West Jr. High School graduation near Roosevelt, Utah on May 29. The theme of her address will be "Sunrise of a New Destiny."

Glenna has many accomplishments to her credit. As a freshman, she came to BYU with the title of Alternate to Miss Indian America 1971-72. The following year she was crowned Miss Indian BYU and also Honorary Attendant to Miss Indian America while she edited the EAGLE'S EYE.

In addition, Glenna has been

involved with the Ford Foundation and this involvement has taken her to New Mexico, Arizona, and California.

The National Congress of American Indians has also been one of Glenna's interests. In this regard, she has been able to represent the N.C.A.I. in Alaska, Washington, Wisconsin and Oklahoma.

She is presently serving as the Co-chairman of Indian Women's Week held in conjunction with the Miss Indian BYU Pageant, April 1-4. The theme of Indian Women's Week is the "Blossoming of the American Indian Woman."



Glenna Jenks

for Navajo farm headquarters in N.M.

Approval of an \$835,000 grant to help establish a farming operation and stimulate long-range economic growth on the Navajo Indian Reservation in N. Mex. was announced by Wilmer D. Mizell, Assistant Secretary of Commerce for Economic Development.

The Navajo Tribe, with headquarters at Window Rock, Ariz., applied for the grant from the Economic Development Administration, U.S. Department of Commerce.

The grant will be used to construct buildings to serve as headquarters for the Navajo irrigation project. The buildings will be located about 25 miles southeast of Farmington. In addition to offices, the buildings will include space for shops,

storage and sprinkler assembly.

Tribal officials plan to begin tribal farming activities in 1976 in Block 1 of the area to be irrigated with water from the San Juan River. The water is being made available under the Navajo Indian Irrigation Project Act of 1962.

Navajo officials anticipate that 143 jobs will be created at the farm headquarters, which also will serve Blocks 4 and 5 of the irrigation project. Additional jobs are expected to be created on the farm, in food marketing and processing and in related businesses.

The EDA grant will meet the total cost of the project. In addition to the buildings, the funds will enable the tribe to install water and sewer lines and construct roads and fences.

Plan approved for distribution

The tribal plan for the distribution and use of more than \$8 million awarded to the Red Lake Band of Chippewa Indians by the Indian Claims Commission was published in the Federal register March 13.

The award represents payment for two tracts of land that were lost to the Band as a result of erroneous surveys of boundaries of the Red Lake Reservation in the periods 1883 to 1903 and 1885 to 1907.

The plan of the Red Lake Band was approved on February 2, 1975, to become effective February 3. It calls for a per capita distribution of 80 percent of the judgement funds to tribal members.

The remaining 20 percent will be utilized in four existing tribal programs and a new tribal program to provide services for juveniles and the elderly. The

existing programs are the Tribal Scholarship/Incentive Program, Tribal Credit Program, Tribal Industrial Development program and the Tribal Burial Allowance Program.

Oregon reservation gets EDA grant

Approval of a \$25,300 grant to help conduct a study to determine the feasibility of establishing a tribal agricultural enterprise on the Umatilla Indian Reservation in Oregon was announced by Wilmer D. Mizell, Assistant Secretary of Commerce for Economic Development.

The EDA grant will be used to help pay costs of a study to consider land for acquisition, a land consolidation program, soil conditions, cropping patterns and markets. The study also will consider diversification of the reservation's farming operations and methods of implementing a tribal farm enterprise.

Yavapai Indians receive grant

Approval of a \$225,000 grant to help stimulate long-range commercial growth and create new jobs on the Yavapai Indian Reservation in Arizona was announced by Wilmer D. Mizell, Assistant Secretary of Commerce for Economic Development.

The project includes the completion of a commercial park being developed by the Yavapai Tribe in connection with the reservation's overall economic development program aimed at creating new jobs and increasing income for tribal members.

The association is developing the park to encourage businesses to establish operations on the reservation and provide jobs for American and underemployed tribal members.

The EDA grant will meet the total cost of the project—the construction of access roads and water and sewer lines to the park.

USDA establishes Indian desk

WASHINGTON, March 24—The U.S. Department of Agriculture (USDA) has established an Indian desk to help American Indians learn about and utilize USDA services and programs. The Office of Equal Opportunity has been designated as the Indian Desk and a Special Task Force for American Indian Affairs has been created to help in this effort.

The Task Force consists of high-ranking officials from various USDA agencies, who will meet

periodically to discuss problems involved in making USDA services and programs more readily available to Indians.

The Indian Desk will coordinate all USDA activities involving Indians and see that information about USDA programs is brought to the attention of Indians.

Establishment of the Indian Desk was authorized by Secretary of Agriculture Earl L. Butz last November.

Indian business students form association

By LEROY CHAVEZ

What is NABA? Was it just a display which was part of Indian Week to get your attention about Indian business affairs? N.A.B.A. stands for Native American Business Association. It is an organization which was recently formed by Indian students who have varied interests in the business world. These students met together and discussed the need for some type of organization to help them increase their knowledge, training, and

actual involvement in Indian reservation and urban development. An organization was needed to help them meet their needs, enhance their learning experience and prepare them for future careers in the Indian business world. They could actually begin to apply the theories and principles of the outlined programs of their respective majors to their future area of concentration—American Indian economic development.

As a result of these student's desire to broaden their learning

experience, the Native American Business Association was formed.

Some of the objectives of the NABA are (1) to cooperate locally with the College of General Studies, and the College of Business, its chairman and faculty. (2) To cooperate with business alumni for a better understanding of the latest business trends and opportunities. (3) To provide tutoring and support to Native American Business students requiring such help. (4) Through research, discussion, publications, and other appropriate means to conduct and promote student understanding of all aspects of modern business management, and to allow practical understanding and application of classroom theory. (5) To promote and develop Latter-day Saint standards as they pertain to business and to be committed as an organization to the principles of Brigham Young University. (6) To aid in providing for both summer and permanent employment formers of this organization.

The Board of Directors consists of seven members: Irene Knudsen, President, Bob Red Elk, Senior Vice President, Vickie Manning, Secretary, Ralph Begay, Vice President of Current Indian Business Affairs, LeRoy Chavez, Vice President of Publicity and Speakers Bureau, Larry Tracey,

Vice President of Recruitment and Placement, Leonard Lopez, Vice President of Tutoring and Off-Campus Activities; and Tom Sawyer, Faculty Advisor.



In order to meet its objectives, the members of NABA and its board of directors are planning activities for the coming year. An upcoming event which will close this academic year is a three-day tour of Indian owned and operated business in Los Angeles on April 19. A former BYU student, David (Beaver) Lester, who is presently Executive Director of the Urban Indian

Development Association in L.A., will host NABA's members and give them a complete tour of businesses in that area. This will be a learning experience in which the students will have the opportunity to visualize the real business world outside the classroom.

Other plans are underway for the coming year. NABA is planning to sponsor seminars in which national Indian businessmen and women will visit with interested students and present topics related to various aspects of business.

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NABA executive council discusses plans for next year.

Charley Stewart

Making the most of one semester

By CHRISTINE LOWERY

Charley Stewart, a tall, lanky Ogala Sioux from Pine Ridge, S. Dak., could have very well been born Charley Blue Legs. But his grandfather changed the family name. Why? "I really don't know," said Charley with a grin, "but everyone I tell people about it, they laugh. I guess that might have something to do with it."

Although he has only returned to campus this semester after serving in the North Texas Mission (now the Texas-Dallas mission), Charley is what deep in activities. Not only is he a full-time student, but he performs with the Lamanite Generation, serves as the Tribe of Many Feathers vice-president of current Indian affairs, plays on a TMF basketball team, serves as a home teacher, and dormitory chaplain in Clapman Hall. In addition, he is now a veteran of the all-Indian program "Song of the People" and Indian Week 1975.

How did he get so involved in just one semester? "I just couldn't say no to anybody," he answered with a laugh.

"I had performed with the

Lamanite Generation during my freshman year," he explained. "During my mission I kept up correspondence with Janie Thompson, the director. I felt a desire to come back to the Generation and when I returned to campus, she was one of the first people I went to see. I auditioned and made it back into the group." As part of the Lamanite Generation, Charley sings and performs fancy dancing.

Early in the semester, he spotted a poster advertising the job for TMF vice-president of current Indian affairs. "I thought I could contribute there, so I applied for the office and got it," he added.

His part in "Song of the People" was not accepted as quickly. "When Bro. (Bryce) Chamberlain asked me to do it, I told him I wasn't interested," Charley remarked. "A little while later, he told me the part was still open and that I was needed. I explained that I had too much to do already," he continued. "The third time he asked me, I read the script and I liked it."

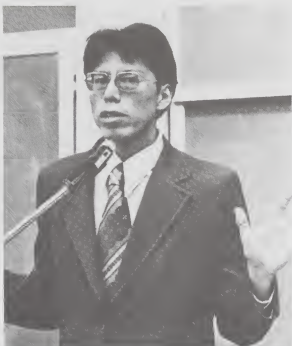
So, Charley put his interest and background in drama to work and memorized approximately four

typed pages of oral interpretation for the program. "The script was written by Ray Baldwin Lewis. It was good, appropriate, and thoughtful. It was difficult for me to do. I tried to catch the feeling that went into his writing and that was hard," Charley said. "Looking back, I probably could have done some research, added more to the script, and expressed some of my feelings."

Charley's writing skills were to surface in a different manner. As a member of the TMF council, he met with members of the Indian Week Steering Committee. This experience produced the poem "Aftermath."

"We have beat the drum in unison, We've succeeded," wrote Charley looking back on Indian Week. "Let us remember what we have done. . . . Let us store, give, build and create to produce something greater. . . . at our next gathering."

"I wrote 'Aftermath' as a compliment to the workers and participants of Indian Week," he remarked. "I had met with planners, felt the pressure they were under, and was aware of the problems they faced. 'Aftermath' was my way of complimenting



Charley Stewart presents his ideas during TMF election week. He will again be serving as vice president of current Indian affairs next year.

them."

With the semester drawing to a close, Charley is concentrating on school work, but the demand for his time and talent will probably not end with the semester.

In fact, he is already slated to speak at a Lamanite Youth Conference in Ogden at the end of this month.

Developing his interests, making use of his talents, and living to be 120, "hopefully" are goals in Charley's future. Underlying his search for his career is a desire to "serve my people by working in a helping capacity of sort." And for the great, great grand-nephew of Sitting Bull, that seems appropriate.

Rondo Harmon

Witnessing the blossoming of the Lamanites

By CHRISTINE LOWERY

If ever there was a "one-man" department, Rondo Harmon could easily qualify for the title. When he became acting chairman of the BYU Indian Education Department in 1968, his staff included two people: a part-time graduate assistant and a secretary. With that staff Bro. Harmon handled student services and activities, financial aids, housing, health services, student recruiting, and counseling for 131 Indian students.

Within two years, the Indian student population had increased to 500. In a cooperative effort with the Indian academic services then known as the general curriculum of general college and through various church seminary and Indian placement representatives, many Indian students were recruited. By this time, four graduate assistants and two secretaries comprised his staff.

"During this time the Indian program seemed to be on trial as far as the university was concerned," he recalled. "They wanted to see if we could achieve what we thought we could." Bro. Harmon credited the success of the program to the quality of the teachers in the classroom and the unity of effort, "combined with the blessings of the Lord in a divine way."

"There was a kind of cooperation and oneness, a special spirit between the Indian Education Department, the general curriculum faculty, and the dean of the college," he continued. "We formed a unique

spiritual team committed to the service of the Lamanite students."

Despite his many administrative contributions, perhaps his greatest service was in his personal involvement with Indian students. Rondo Harmon was on 24-hour call during the four years he headed the department. He could be counted on to back the students in their campus activities and support them in all phases of their academic and personal lives. He served not only as administrator, but father, friend, and marriage counselor.

In 1971 his personal dedication was recognized when the BYU Indian students presented him with the Feather and Scroll Award. "You have earned your feather," they said.

In 1972, the program's services had expanded to meet the needs of the Indian students and the Indian Education Department was reorganized to include both the academic faculty and Indian Service areas. Most of the work Bro. Harmon and his staff had handled was divided into four major areas, headed by four full-time supervisors, a department chairman, several part-time Indian personnel, and several secretaries.

"There was an opportunity at this time to bring Indian administrators and supervisors into key positions," remarked Bro. Harmon. "Self-determination had been one of the objectives of the program, and it is still the goal of the department to involve more Indian personnel in the general curriculum as the program develops."

After four years as the acting

chairman, a position he may have held longer than any previous chairman, Rondo Harmon was free to do what he had wanted to



Rondo Harmon

do all his life. "I've always wanted to be a seminary and religious teacher," he said enthusiastically. "I had been side-tracked for 25 years as an educator and administrator in education. Now, I'm experiencing a whole new dimension in life by teaching the gospel and watching it affect the lives of young people."

Bro. Harmon now serves as assistant professor of Indian Education in the department and teaches Book of Mormon and gospel principles and practices.

Additionally, he still has the opportunity to work closely with Indian students. "The classes are small and I'm in unique position to help the students with their problems," he added.

Association with Lamanites

How did Bro. Harmon get involved in work with Lamanites? "I became involved when I married one," he answered with a smile. He married June Riddles, a half-Comanche from Oklahoma in 1945.

Bro. Harmon sees his wife as an example of the blossoming of a Lamanite. "She hadn't graduated from high school when we were married," he explained. But, while Bro. Harmon was serving as a high school principal from 1953 to 1958, she finished high school, began taking BYU home study courses, and attended classes on the BYU campus during the summers. Sis. Harmon picked up four years of practical teaching experience when her husband was called to serve as superintendent of Church schools in Tonga from 1963 to 1967.

Finally after having six children and six years of part-time schooling, Sis. Harmon was graduated from BYU with a degree in elementary education in 1968. She now teaches in the Jordan school district in Sandy.

Bro. Harmon's involvement with Lamanites has extended to the placement program. He and his wife have raised two Navajo children in their home for the past seven years.

Interacial marriage

Because he is married to a

woman who is half-Indian, Bro. Harmon is a source of information for students concerned about intermarriage and Church policy.

"I give them the same counsel and advice Elder Harold B. Lee gave me," he commented. "Elder Lee wrote in a letter, 'there is no reason why you ought not marry into any of the house of Israel, but beware of the cultural differences that would complicate a marriage. The only real way that you will know is to get on your knees and receive personally your answer from the Lord.'"

"Our cultural differences were minimal," continued Bro. Harmon. "My wife was raised in a white home. But, I still got on my knees and asked the Lord."

The decision to marry an Indian or non-Indian is a personal one and students should make that decision prayerfully under the guidelines of the gospel and principles of marital compatibility, he added.

Looking back on 30 years of association with Lamanites, Bro. Harmon firmly believes he has witnessed the blossoming process of this people. The real success and hope of the Lamanites is dependent on their knowledge of their great spiritual heritage, and the knowledge that they are of the house of Israel and of the children of the first covenant," he observed. "As they are converted to the gospel and as they yield their lives to the spirit of the Lord, the blossoming process of the Lamanites is truly a beautiful thing to behold."

The long, long night rolled on. All who leave the valley of superstition pass through the dark land; but some go through it in a few days, some linger there for months, some for years, and some die there.

At last for the hunter a faint light played along the horizon, he rose to follow it. He heard that light at last, and stepped into the broad sunshine. There before him rose the almighty mountains of Dry-facts and Realities. The clear sunshine played on them, the tops were lost in the clouds.

At the foot many paths ran up. An exultant cry burst from the hunter. He chose the straightest and began to climb; the rocks and ridges resounded with his song. They had exaggerated, after all, it was not so high, nor was the road so steep! A few days, a few weeks, a few months at most, and then the top!

Not one feather only would he pick up; he would gather all that other men had found—weave the net—capture Truth—hold her fast—touch her with his hands—clasp her!

He laughed in the merry sunshine, and sang loud. Victory was very near. Nevertheless, after a while the path grew steeper. He needed all his breath for climbing and the singing died away. On the right and left rose huge rocks, devoid of lichen or moss, and in the lava-like earth, chasms yawned. Here and there he saw a sheen of white bones. Now too the path began to grow less and less marked; then it ceased altogether. He sang no more, but struck forth a path for himself until he reached a mighty wall of rock, smooth and without break, stretching as far as the eye could see. "I will rear a stair against it and, once this wall climbed, I shall be almost there." With his shuttle of imagination he dug out stones; but half of them would not fit, and half a month's work would roll down because those below were ill chosen. But the hunter worked on, saying always to himself, "Once this wall climbed, I shall be almost there. This great work ended!"

At last he came out upon the top, and he looked about him. For below rolled the white mist over the valleys of superstition, and above him towered the mountains. They had seemed low before they were of an immeasurable height now, from crown to foundation surrounded by walls of rock, that rose tier above tier in mighty circles. Upon them played the eternal sunshine. He uttered a wild cry. He bowed himself in to the earth, and when he rose his face was white. In absolute silence he walked on. He was very silent now. In those high regions the rarified air is hard to breathe by those born in the valleys, every breath he drew hurt him, and the blood oozed out from the tips of his fingers. Before the next wall of rock he began to work. The height of this seemed infinite, and he said nothing. The sound of his tool rang night and day upon the iron rocks into which he cut steps. Years passed over him, yet he worked on: but the wall towered up always above him to heaven. Sometimes he prayed that a little moss or lichen might spring up on those bare walls to be companion to him, but it never came.

And the years rolled on: he counted them by the steps he had cut—a few for a year—only a few. He sang no more; he said nothing. "I will do this or that"—he only worked. And at night, when the twilight settled down, there looked out at him from the holes

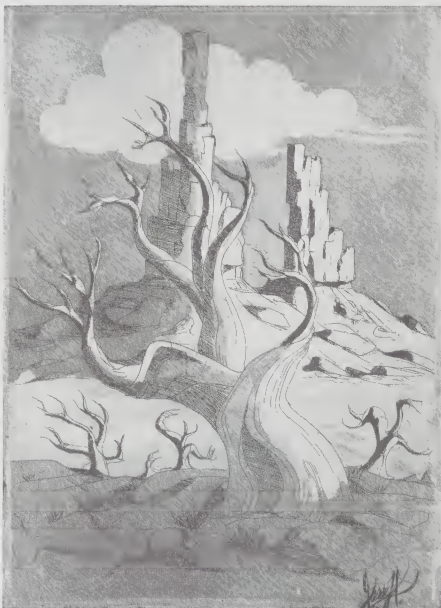
and crevices in the rocks strange wild faces.

"Stop your work, you lonely man, and speak to us."

"My salvation is in work. If I should stop my work but for one moment you would creep down upon me," they put out their long necks further.

The Hunter

By RAMONA NEZ



Totem Pole by Jessie Holiday, a senior majoring in commercial art.

"Look down into the crevices at your feet." "See what lie there—white bones." As brave and strong a man as you climbed to these rocks. And he looked up. He saw there was no use in striving, he would never hold Truth, never find her. So he lay down here, for he was very tired. He went to

sleep forever. He put himself to sleep. Sleep is very tranquil. You are not lonely when you are asleep, neither do your hands ache, nor your heart." The hunter laughed between his teeth.

"Have I torn from my heart all that was dearest; have I wandered alone in the land of night, have I

resisted temptation, have I dwelt where the voice of my kind is never heard, and laboured alone, to lie down and be food for you, ye harpies!"

He laughed fiercely; and the Echoes of Despair stuck away, for the laugh of a brave, strong heart is as a death-blow to them.

Nevertheless they crept out again and looked at him.

"Do you know that your hair is white?" "That your hands began to tremble like a child's? Do you see that the point of your shuttle is gone?"—It is cracked already. If you should ever climb this stair, it will be your last. You will never climb another."

"I KNOW IT!"

The old, thin hands cut stones all and jaggedly, for the fingers were stiff and bent. The beauty and the strength of the man was gone.

At last, an old wizened, shrunken face looked out above the rocks. It saw the eternal mountains rise with walls to the white clouds; but its work was done. The old hunter folded his tired hands and lay down by the precipice where he had worked away his life. It was the sleeping time at last. Below him over the valleys rolled the thick mist. Once it broke; and through the gap the dying eyes looked down on the trees and fields of their childhood. From afar seemed borne to him the cry of his own wild birds, he heard the noise of people singing as they danced. And he thought he heard among them the voices of his old comrades; he saw far off the sunlight shine on his early home. Great tears gathered in the hunter's eyes.

"Ah, they who die there, do not die alone."

Then mists rolled together again; and he turned his eyes away.

"I have sought, for years I have laboured; but I have not found her. I have not rested, I have not repined, and I have not seen her; now my strength is gone. Where I lie down worn out, men will stand, young and fresh. By the steps that I have cut they will climb; by the stairs that I have built they will mount. They will never know the name of the man who made them. At the clumsy work they will laugh, when the stones roll they will curse me. But they will mount, and on MY work; they will climb, and by MY star! They will find her, and through me! And no man liveth himself, and no man dieth to himself."

The tears rolled from beneath the shriveled eyelids. If Truth had appeared above him in the clouds now he could not have seen her, the mist of death was in his eyes.

"My soul hears their glad coming, and they shall mount!" He raised his shriveled hand to his eyes.

Then slowly from the white above, through the still air, came something falling, falling, falling. Softly it fluttered down, and dropped on to the breast of the dying man. He felt it with his hands. It was a feather. He died holding it.